﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ﴾

NIFAAQ KYA HAI?

Tahreer:

SHAYKH SALEH AL-FAWZAN

Rahimaullah

Romanised:

Syed Ibrahim Salafi

THE WAY OF SALAFIYYAH

(The True Knowledge of Islam)

"Aye Mere RABB mere Ilm me izafah farma"

TAWAJJHA FARMAI

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NIFAAQ KYA HAI?

Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:

Lughat ke aitebaar se lafz nifaaq fe'al e naafiq ka ek masdar hai, kaha jaata hai naafiq, yunaafiq, nifaaqan aur munaafiqah, yeh lafz "al-Naafiqa" se maakhoz hai jo goh ke bil ke khufiyah mou ko kehte hain kiyun ke goh ke barey mein mashoor hai ke jab usey bil ke ek mou se talash kiya jaata hai tou wo doosre mou se nikal jaati hai. yeh bhi kaha gaya ke wo lafz nafaq se maakhoz hai jo in bilo ko kehte hai jin mein goh chopi rehti hai.

Sharayi istelah mein nifaaq ke ma'na hain "Islam aur khair ka izhaar karna aur kufr aur shar ko andar chopaaye rakhna." isey nifaaq is liye kaha gaya ke munaafiq ek darwaaze se shari'at mein daakhil hota hai tou doosre se nikal jaata hai, isi liye Allah Ta'ala ki taraf se tambeeh farmaayi gayi, Allah Ta'ala ne farmaaya:

﴿إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ﴾

(Surah at-Tawbah: 67)

"Beshak munaafiq (fasiqoon) na-farmaan hain."

Fasiqon se muraad wo log hain jo Daairah e Shari'at se nikle huwe hain, isi tarha Allah Ta'ala ne munaafiqon ko kafiron se bhi buraa qaraar diya hai. Aayat e Kareemah hai:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ﴾

(Surah an-Nisaa: 145)

"Kuch shak nahi ke munaafiq log dozakh ke sab se nichle darjah mein hon ge."

Allah Ta'ala ne farmaya:

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ﴾

(Surah an-Nisaa: 142)

"Beshak munaafiq (in chalon se apne nazdeek) Allah ko dhoka detey hain (yeh usey kya dhoka denge?) wo inhi ko dhoke mein daalne waale hai."

Allah Ta'ala ne farmaaya:

﴿يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ - فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ﴾

(Surah al-Baqarah: 9-10)

"Yeh (apne khayaal mein) Allah aur momino ko chakma detey hain magar (haqeeqat mein) apne siwa kisi ko chakma nahi detey aur wo is se be-khabar hain, in ke dilo mein (kufr ka) marz tha, Allah ne inka marz aur ziyadah kar diya aur inke jhoot bolne ke sabab in ko dukh deyne waala azaab hoga."

NIFAAQ KI AQSAAM:

1) Aiteqaadi Nifaaq
2) Amali Nifaaq

ITEQAADI NIFAAQ:

Yehi nifaaq e akbar hai, jis mein ek munaafiq ba-zaahir Islam ki numaaish karta hai lekin apne andar kufr chopaaye rakhta hai, is tarha ke nifaaq se aadmi na sirf kulli taur par

Deen se kharij ho jaata hai balke jahannam ke sab se nichle tabqeh mein bhi pohanch jaata hai, Alllah Ta'ala ne tamaam burey awsaaf se inhen muttasif kiya hai, kabhi kafir kaha, kabhi be-emaan kaha, kabhi deen-daaron ke sath mazaaq udaaney waale se tabeer kiya, inki buri sifat bayaan karte waqt kaha gaya ke yeh hamah-tan Dushmanaan e Islam ki taraf jhuke rehte hain, is liye ke inki Islam se dushmani bhi in dushmano se kam nahi hoti, munafiqeen har zamane mein paaye jaatey hain, khaas taur par aise zamane mein jab Islam ki quwat o shawkat bahut ziyadah badh jaati hai, chunke yeh zaahiri taur par iska muqaabalah nahi kar sakte lehaza yeh iska izhaar karte hain ke hum bhi is mein daakhil hain taake andar reh kar Islam aur Ahle Islam ke khilaaf saazish ki jaa sake, taake musalmaano se mil kar rehne ka mauqa' mile aur apne jaan o maal ki hifazat ho sake, lehaza ek munaafiq ba-zaahir Allah Ta'ala, uske Farishton, uski Kitaabon, uske Rasoolon aur Yaum e Aakhirat par emaan ka aylaan karta hai lekin andruni taur par in chizon se aari hota hai balke in haqaaiq ko jhutlaata hai, wo na Allah Ta'ala par emaan laata hai na is baat par ke Allah Ta'ala ne apne ek bande par apna Kalaam e Paak naazil farmaaya hai aur usko Rasool banaya hai taake wo Rasool Allah ki ijazat se logon ko hidayat kare, uski giraft se ba-khabar kare aur uske azaab se daraaye, Allah Ta'ala ne Kalaam e Majeed mein in munaafiqon ke pardah ko faash farmaaya hai aur inke baatini raaz ko khol diya hai aur apne bando par inke mu'aamleh ko zaahir kar diya taake wo bhi nifaaq aur ahle nifaaq se darte rahen.

Allah Ta'ala ne Surah Baqarah ki ibteda mein logon ke teen tabqon ka tazkirah kiya hai, Momineen, kuffaar aur

munafiqeen, momino ke silsile mein chaar aayaten naazil huwen, kafiron se muta'alliq do aayaten jabke munafiqeen ke barey mein terah (13) aayaten utaaren aur sirf munafiqeen ki kasrat, logon mein nifaaq ke phaylne aur Islam aur Ahle Islam ke liye azeem fitna saabit hone ki wajah se hai, munafiqon ki resha-dawaaniyon (yane chop kar saazishen karne) ki wajah se Islam ko bahut se masaaib jhelney paday hain, is liye ke yeh Islam ke haqeeqi aur kattar dushman hone ke ba-wajood Islam ki taraf mansoob hote hain, Islam ke haleef aur madadgaar samjhe jaatey hain, Deen mein naye naye tariqe nikaaltey hain, log yeh samhjtey hain ke yeh log Deen mein ilm o islaah ki baaten karte hain jabke haqeeqat mein wo islaah nahi hoti gaayat darjah ki jahalat aur Deen ke chahere ko maskh karna hota hai.

AITEQAADI NIFAAQ KI CHEH(6) AQSAAM:

1) Rasoolullah ﷺ ko jhutlaana.
2) Rasoolullah ﷺ ki laayi huwi shari'at ke b'az hisse ko jhutlaana.
3) Rasoolullah ﷺ se bughz rakhna.
4) Rasoolullah ﷺ ki laayi huwi shari'at se bughz rakhna.
5) Rasoolullah ﷺ ke laaye huwe Deen ke zawaal se khush hona.
6) Rasoolullah ﷺ ke Deen ke ghalba aur bala-dasti se takleef aur ranj o gham mein mubtala hona.

AMALI NIFAAQ:

Is se muraad dil mein emaan ke sath sath munafiqon ke amaal mein se kuch ka irtikaab karna hai, is nifaaq se aadmi

Millat e Islamiyah ke daairah se tou nahi nikalta lekin Islam ke daairah se nikalney ka raastah hamwaar karta hai, aise shaksh mein eman aur nifaaq dono hote hain jab nifaaq ka paldaa bhari hota hai tou wo khalis munaafiq ho jaata hai, is ki daleel Rasoolullah ﷺ ka yeh farmaan hai:

((أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا إِذَا اؤْتُمِنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ))

"Chaar chizen aisi hain ke wo jis ke andar hon gi wo khalis munaafiq hoga aur jis ke andar in mein se ek hogi us mein nifaaq ki ek khaslat hogi, yahan tak ke wo usey chhor dey, jab amanat sonpi jaaye tou khayanat karey aur jab baat kare tou jhoot bole aur jab 'ehad kare tou bad-'ehdi kare aur jab jhagda kare tou gaali galoch par utar aaye." (Sahih Bukhari: Hadees 34)

Lehaza jis shaksh mein yeh chaaron khaslaten jama' ho jaayen uske andar saari buraiyan jama' ho jaati hain aur uske andar munafiqeen ki saari sifaat ekkhatta ho jaati hain aur jis ke andar in mein se ek ho uske andar nifaaq ki ek aadat hoti hai, aisa bhi hota hai ke kisi ke andar kuch achchi khaslaten hoti hain aur kuch buri khaslaten, kuch emaani khaslaten hoti hain aur kuch kufr o nifaaq ki khaslaten aur wo apne achchey burey amal ke aitebaar se sawaab o 'eqaab ka mustahiq hota hai, nifaaq e amali mein jama'at ke sath namaz mein susti bhi dakhil hai, is liye ke yeh munafiqeen ki sifaat mein se hai, nifaaq bahut buri aur khatarnaak cheez hai, yehi wajah thi ke Sahaba e Kiraam (Razi Allahu Anhum) nifaaq se bahut ziyadah dartey rehte thhey.

Ibne Abi Mulaikah (Rahimaullah) ne kaha:

((وَقَالَ ابْنُ أَبِي مُلَيْكَةَ أَدْرَكْتُ ثَلاَثِينَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ يَخَافُ النِّفَاقَ عَلَى نَفْسِهِ))

"Maine tees Sahaba e Kiraam (Razi Allahu Anhum) ko dekha hai aur sab ko apne barey mein nifaaq se dartey huwe paaya." (Sahih al-Bukhari, kitab-ul-Emaan, Baab: Momin ko darna chahiye ke khahin uske amaal bekhabri men zaaye nah hojayen)[is ko Imam Bukhari ne Taliqan bayan kiya hai]

NIFAAQ E AKBAR AUR NIFAAQ E ASGHAR MEIN FARQ:

1) **Nifaaq e akbar ek musalmaan ko Daairah e Islam se bahar kar deyta hai jab ke nifaaq e asghar kisi musalmaan ko Daairah e Islam se bahar nahi karta**
2) **Nifaaq e akbar mein aiteqaad ke andar zaahir o baatin mein ikhtilaaf hota hai aur nifaaq e asghar mein aqeedah ke bajaye amaal ke andar zaahir o baatin mein ikhtilaaf hota hai**
3) **Nifaaq e akbar kisi momin se saadir nahi ho sakta lekin nifaaq e asghar banda e momin se saadir ho sakta ha.**
4) **Saahib e nifaaq e akbar umoman tawba nahi kar paata aur agar tawba kar bhi ley tou Allah Ta'ala ke nazdeek uski qubooliyat ke silsile mein ikhtilaaf hai jab ke saahib e nifaaq e asghar ko umoman tawba ki tawfeeq mil jaati hai aur Allah Ta'ala uski tawba qubool bhi kar leyta hai.**

Shaykh ul Islam Ibne Taimiyah (Rahimaullah) farmaate hain:

"Aksar o baishtar aisa hota hai ke ek momin banda nifaaq ke kisi juz mein mubtala ho jaata hai phir Allah Ta'ala uski tawba qubool kar leyta hai, kabhi uske dil mein aisi cheez aajati hai jis se nifaaq laazim aata hai lekin Allah Ta'ala us cheez ko uske dil se zaail farma deyta hai."

Momin bande ko kabhi shaitaan ke waswaso aur kabhi kuffaar ke waswaso se paala padhta hai, jis se uske dil mein ghotan paidaa hoti hai,

Jaise Sahaba e Kiraam (Razi Allahu Anhum) ne kaha tha ke Aye Allah ke Rasool! hum mein se b'az apne dil mein aisa mehsoos karte hain ke uske bayaan karne se hum aasmaan se zameen par gir kar mar jaane ko tarjeeh detey hain, yeh sun kar Aap ﷺ ne farmaaya:

((ذَاكَ صَرِيحُ الإِيمَانِ))

"Yeh emaan ki khuli nashaani hai." (Sahih Muslim: Hadees 132)

Ek aur riwayat ke alfaaz hain:
"Wo apne dil ki baat ko zabaan se bolna bahut hi azeem o khatarnaak samhjte hain, yeh sun kar Aap ﷺ ne farmaaya:

((اللّٰهُ أَكْبَرُ اللّٰهُ أَكْبَرُ الْحَمْدُ لِلّٰهِ الَّذِى رَدَّ كَيْدَهُ إِلَى الْوَسْوَسَةِ))

"Allah ki hazaaraha hazaar tareef ke usne ek saazish ko waswaso mein badal diya." (Sunan Abu Dawood: Hadees 5112. Sunan al-Kubra Lin Nasaayi: Hadees 10503. Hafiz Ibne Hajar Rahimaullah ne iski sanad ko sahih kaha hai jabke Albani Rahimaullah ne za'eef kaha hai Hidayat ur Ruwa: 1/87)

Yani is karaahat ke ba-wajood is tarha ke waswaso ka aajana phir isko apne dil se zaail karna emaan ki sareeh daleel hai.

Aur jahaan tak nifaaq e akbar ka ta'alluq hai tou is mein mubtala logon ke barey mein Allah Ta'ala ne farmaaya:

﴿صُمٌّۢ بُكۡمٌ عُمۡیٌ فَهُمۡ لَا یَرۡجِعُونَ﴾

(Surah al-Baqarah: 18)

"(yeh) behre hain, andhe hain ke (kisi tarha seedhe raaste ki taraf) laut hi nahi sakte."

Yani wo baatini taur par Islam ki taraf nahi lautaygen, aise logon ke barey mein Allah Ta'ala ne farmaaya:

﴿أَوَلَا یَرَوۡنَ أَنَّهُمۡ یُفۡتَنُونَ فِی كُلِّ عَامࣲ مَّرَّةً أَوۡ مَرَّتَیۡنِ ثُمَّ لَا یَتُوبُونَ وَلَا هُمۡ یَذَّكَّرُونَ﴾

(Surah al-Baqarah: 126)

"Kya yeh dekhte nahi ke yeh har saal ek ya do baar museebat mein phansaa diye jaatey hain phir bhi tawba nahi karte aur na naseehat pakadtay hain."

Shaykh ul Islam Ibne Taimiyah (Rahimaullah) farmaate hain:

"Ba-zahir inki tawba qubool honey ke silsile mein Ulama ka ikhtilaaf hai, is liye ke inki andruni haalat ka pata chalana bahut mushkil hai is liye ke wo tou hamesha Islam hi ka izhaar karte hain." (Majmu' al-Fatawaa: 28/434-435)

Reference: | Kitabut Tawheed Az: Dr. Saleh bin Fawzaan al-Fawzaan Rahimahullah. Nashir Darul Andlus. Page 45-53 | Romanised : Syed Ibnrahim Salafi